THE PACIFIC

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Pac Theo Sem
Reading Room

THE PROPHETS.

God of the prophets! bless the prophet's sons;
  Elijah's mantle o'er Elisha cast;
Each age its solemn task may claim but once;
  Make each a nobler, stronger than the last!

Anoint them prophets! Make their ears attent
  To thy divinest speech; their hearts awake
To human need; their lips make eloquent
  To assure the right and every evil break.

Anoint them priests! Strong intercessors they
  For pardon and for charity and peace!
Ah, if with them the world might pass, astray,
  Into the dear Christ's life of sacrifice!

Anoint them kings! Aye kingly kings, O Lord!
  Anoint them with the spirit of thy son!
Theirs not a jeweled crown, a blood-stained sword;
  Their's, by sweet love, for Christ a kingdom won!

—D. Wortman.

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ENTHUSIASM.

It were better for man to climb the steep,
Though he risk misstep and fall;
It were better climbing, to sweat his blood
Than to feel no urge at all.

It were better for him to seek the heights,
Though he leave the world behind,
Than to plow all day in the sodden fields,
And sleep as sleeps the hind.

It were better for him to travel on
And faint on the lonesome road,
Than never to suffer the thrall of dreams
Nor the prick of passion's goad.

—Fanny Hodges Newman.

TACITUS AND JOSEPHUS AND JESUS OF NAZARETH.

There is very little reference to Jesus of Nazareth in first century writings outside of those of the New Testament.

There is brief mention of him on the pages of the great Roman historian, Tacitus. When a large part of the city of Rome was burned during the reign of the emperor Nero, there was a wide-spread belief that the fire had been started at the secret order of the emperor, desirous of fouding a new city to be named after him. Tacitus writes that, to suppress such suspicion, Nero "fastened the guilt and inflicted the most severe tortures on a class, hated for their abominations, called Christians by the populace. And he adds: "Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius, at the hands of one of our procurators, Pontius Pilate; and a most michievous superstitition, thus checked for the moment, again broke out, not only in Judea, the first source of the evil, but even in Rome, where all things hideous and shameful, from every part of the world, find their center and become popular."

To the great Roman historian Jesus was only an obscure and fanatical Jew. If he had heard, he had regarded as the utterance of a visionary the words, "And I, if I be lifted up, will draw all men unto me."

There is another brief mention by a first century historian of Jesus of Nazareth. This is by Josephus, the great Jewish historian, who was born A. D. 37, and who was at one time governor of Galilee, and present in the Roman army when Titus besieged Jerusalem in the year 70. Although a Jew his writings show the influence of Greek philosophy and learning and have a rationalistic trend. He doubted the story of Jonah and the whale, did not at tribute to miracle the crossing of the red sea, and regarded Moses as a human rather than a divinely inspired law-giver.

The passage in his "Antiquities," which mentions Jesus, has been widely held to be spurious. Very lately there has come a highly significant declaration that it is probably genuine. The passage in Josephus reads as follows:

"Now there was about this time Jesus, a wise man, if it be lawful to call a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."

The most conservative among scholars have long regard- this as an interpolation into the writings of Josephus by some over-zealous Christian. We have not seen the significant declaration herein mentioned. But The Continent stated recently that the weight of authority on the question of the genuineness of the passage had been shifted by the appearance in a German review of an article where Professor Harnack, turning against his former view, declares that it is probably a genuine part of the writings of Josephus, and so an authentic outside testimony to the truth of the gospels. The Continent remarks:

"On early gospel history no other scholar in the world today has so great a name as Harnack, and with Harnack to back him, any Bible teacher without apology may bring in Josephus as a witness to the faith." It is said further by our contemporary: "Harnack's change of front is significant not merely as bearing on this one matter but also as an index of the way scholarship is trending in these days. It is no longer considered an indispensable mark of learning to black out the half of all ancient documents as spurious. The time has come when, without branding himself as unlearned and ignorant, a student may admit the strong presumption that ancient writers tried to write the truth and ancient scribes for the most part tried to copy manuscripts honestly. Harnack's own conclusion that Luke's New Testament writings are reliable is another sign of the same sensible tendency, for here also Harnack himself once thought otherwise. The fact is that the boisterous criticsm which bore on its banners the strange device, 'smash' everything, is already off the field."

JOHN KNOX McLEAN.

In the passing of the Rev. Dr. J. K. McLean into the other life on Monday, February the 16th, the Pacific Coast loses a man who for forty years was the greatest religious and moral leader on these western shores. Dr. McLean's service and influence were not limited to Congregationalism, but went out into all the denominations and was operative in all those forces and institutions which make for the upbuilding of an enduring civilization. For many years while pastor of the First Congregational Church of Oakland there passed into his office and study in the church a steady procession of men and women who sought him for counsel and guidance and comfort; and in the bent thus given to life after life he built himself and his ideals in an enduring way into the structure of our developing civilization. Not a few men and women in many other than Congregational churches in Oakland have said in recent years that Dr. McLean had come into closer and more influential touch with them than any one who had ever ministered to them.

When a man enters into the lives of others as Dr. McLean did his life never ends even on this earthly plane.

For seventeen years Dr. McLean was president of Pacific Theological Seminary, and the solid foundation on which that institution now rests is due in very great measure to him as leader.

High tribute will be paid to him during the next few weeks, but nothing more beautiful and tender and touching will be uttered or written than the words of estimate and affection which came spontaneously from President Nash at the chapel exercises yesterday morning. It could not be otherwise. Men who have stood in intimate association with such a character must have their lips touched with the wand of inspiration. Rightly, President Nash said that Dr. McLean would have ably occupied and adorned any of the loftiest places of service in the nation.

Last year when President Wheeler of the University of California conferred on him the degree of LL.D., he summarized his services as follows:

"Eleven years a Christian minister in the Eastern States; thirty-three years in California; seventeen years president of Pacific Theological Seminary; since its beginning, member of the State Board of Charities and Corrections, and since 1906 its president. Of statesmanlike oversight regarding the organization of professional education; patient guide and counselor of young men, marked with his own virility; effective supporter of all good civic causes; sturdy man of wisdom and common sense!"

Dr. McLean was born in Jackson, New York, on the 31st of March, 1834. He was graduated from Union College in 1856 and from Princeton Theological Seminary in 1858. On the 26th of June, 1861, he was married to Sarah M. Hawley of Salem, New York. Ordained to the ministry in 1861, his first pastorate was at Framingham, Massachusetts. In 1867 he went to Springfield, Illinois, and in 1872 came to Oakland. In 1876 in recognition of his scholarly attainments and already eminent service Knox College conferred on him the degree of D. D.

Professor John Wright Buckham of Pacific Theological Seminary has been at work for some time on a biography of Dr. McLean. When it is published it will be seen more fully what a highly serviceable life his was.

Today doubtless many influential men in California and all over the Pacific Coast are thinking affectionately of Dr. McLean as they contemplate the moulding influence which he had in their lives.

Many of the men and women who were Charles R. Brown's best helpers in a variety of ways during his pastorate in Oakland were children during Dr. McLean's pastorate, and it was due largely to the nurture they had from him that they flowered into lives of so much helpfulness.

> "O strong soul, by what shore
> Tarriest thou now? For that force
> Surely has not been left in vain!
> Somewhere, surely, afar
> In the sounding labor-house vast
> Of being, is practised that strength,
> Zealous, beneficent, firm!"

These words and others by Matthew Arnold to his father, Arnold of Rugby, some time after he had entered into the other life, come up out of the storehouse of memory and fit themselves to John Knox McLean.

They are from the poem "Rugby Chapel." Matthew Arnold evidently had in mind as he wrote them what Thomas Arnold had been to the boys of Rugby School, what he was all in all and had been to others; and he wrote:

> "But thou would'st not **alone**
> Be saved, my father, **alone**
> Conquer and come to thy goal,
> Leaving the rest in the wild.
> We were weary, and we
> Fearful; and we in our march
> Fain to drop down and to die.
> Still thou turnedst, and still
> Beckonedst the trembler, and still
> Gavest the weary thy hand.
>
> "If, in the paths of the world,
> Stones might have wounded thy feet,
> Toil or dejection have tried
> Thy spirit—of that we saw
> Nothing; to us thou wast still
> Cheerful and helpful and firm!
> Therefore to thee it was given
> Many to save with thyself;
> And at the end of thy day,
> O faithful shepherd! to come,
> Bringing thy sheep in thy hand."

PITTSBURG BOARD OF TRADE ADOPTS RESOLUTIONS FAVORING PROHIBITION.

Among the recent events showing the strong trend against the saloon and the liquor traffic was the adoption by the Board of Trade of Pitsburgh of resolutions favoring the submission of the proposed prohibitory amendment to the national constitution. The action was as follows:

"These are days of efficiency: "Stop the leaks' is the watchword of commercial and industrial supremacy. When a commercial organization can effect a saving of such enormous sums through reduction of taxation, when added to that they can bring about a moral condition in the country, state and nation, it becomes, not alone a commercial question, but a commercial obligation resting upon such organ-

izations as this is to take a stand for efficiency in the elimination of the cause of this ever-increasing taxation upon business; therefore

Resolved, That this organization, realizing as never before the increasing burden of taxation, caused by the liquor traffic in this country, as so conclusively shown by the figures given by the census of the United States; realizing the great gain morally to the citizenship of our country by a material reduction of our saloons; realizing that it is poor economy to allow the granting of liquor licenses which annually grind out a grist of humanity for which we must increasingly pay an unnecessary tax; realizing the economic loss to the country through the inefficiency of the individual and recognizing the fact that more than 47,000,000 of the population of our country already live in territory from which liquor has been banished by the sovereign will of the people, be it

Resolved, That this organization place itself on record as favorable to the passage of the bill now before Congress submitting the question of national prohibition to the several state legislatures, that the question may be setled in harmony with the will of the people; and it is further

Resolved, That these facts and others be presented to the license court of Allegheny county at its next session, with a request that it is the sense of this organization that license be granted to as few saloons as possible."

Facts and figures in connection with the resolutions made a strong arraignment of the saloon.

The Lutheran Observer, in a comment on this action, remarks:

"Never, so far as is known, has so influential a municipal body committed itself officially to such an important national question, and its action is a notable manifestation of the anti-saloon sentiment which is now sweeping over the country. The question came before the body through the proposal of the county commissioners to build a special cottage for inebriates at a cost of $25,000. This project is favored, but is made the occasion for this signal deliverance against the saloon."

A FRANK DECLARATION ON CHRISTIAN UNION.

The Rev. Dr. James M. Campbell, pastor of the Congregational Church at Avalon, California, is a frequent contributor to the columns of The Christian Evangelist, a St. Louis publication which represents the "Christian" churches.

A few weeks ago he contributed an article on "Christian Union: How Is it to be Realized?"

In an introductory note the editor said:

"Dr. Campbell is a devout and able minister of the Congregational Church, living in California. He is the author of several well-known and widely-read books. His long acquaintance with, and friendship for, the Disciples of Christ have enabled him to write with discrimination about their plea for the union of God's people. It is well for us sometimes to see ourselves as others see us, and since this discussion is an open forum, where every writer is expected to express his own candid opinion, we gladly give space to Dr. Campbell's vigorous treatment of this vital theme."

In the course of his article Dr. Campbell made reference to the many utterances for union on the part of the "Christians," and asked, "May I be permitted, in love, to say that there are two things which vitiate your testimony for union and destroy the force of your appeal?" And then he continues:

"The first is that you do not practice it. To adopt the thought if not the very words of Emerson: 'What you do speaks so loud that people do not hear what you say.' The one sign of hopefulness in the case is that you are beginning to repent and do your first works. The second is, that you persist in erecting a non-essential into an essential; and then put it into your union platform. In a recent editorial in one of your church papers, which claims to represent the liberal wing of your brotherhood, is the following declaration. 'The Disciples will continue to emphasize and preach baptism by immersion, as they do all other essentials of the gospel.' And in a recent number of the Christian-Evangelist, we find the broad-hearted Dr. Peter Ainslie, in dealing with the subject, 'Christian Union, the Greatest Issue of Modern Times,' taking the ground that baptism by immersion is a sine qua non of such union—and speaking of it as a 'Catholic ordinance; meaning, of course, by that term that it is universal; and that in spite of the fact that the larger portion of the Christian Church, from the beginning to the present, have not practiced it. A strange kind of Catholicity, surely! But it is the claim that baptism by immersion is one of the essentials of Christianity that is the fundamental error. Nothing that belongs to the outward form of religion can be of its essence. Its essence is found alone in its spiritual qualities."

That is good, very good! We are glad that Dr. Campbell wrote that and that the editor published it!

Another striking paragraph in Dr. Campbell's article was:

"So long as a church persists in rejecting from its fellowship any one whom Christ accepts, it is on unchristian ground, and is keeping back the real union of Christ's people. Theoretically, we all admit that there is only one ground upon which a divided church can unite, namely, on the good confession of Jesus Christ as the Son of the living God. Here we profess to stand; but some of us add to it something else. My Roman Catholic brother comes to me and says, I will stand with you on the one foundation of the good confession if you will accept the doctrine of the supremacy of the Pope; my Episcopalian brother comes to me and says, I will stand with you on the one foundation of the good confession, if you will accept the doctrine of the apostolic succession, with its implication of holy orders; my Baptist or my Disciple brother comes to me and says, I will stand with you on the good confession if you will accept my view of the mode of baptism. To all of them I have the same answer to give, namely this, I will unite with you on the common confession of Jesus our Saviour and Lord; and on nothing else. 'Other foundations can no man lay' for salvation or for union "than that which is laid, which is Jesus Christ." Upon the rock of the confession of his name his church is built; and that rock must be stripped bare of all additions; and upon it Christians must stand with bare feet —nothing between them and Christ—before the union for which the master prayed, and for which the world waits, can be consummated."

It is one of the encouraging signs of the times that the Christian-Evangelist will send out such comment to its readers. It may not count for much for some time, but it is good seed sown which will in time have fruitage.

DR. AKED'S RESIGNATION AS FEDERATION PRESIDENT NOT ACCEPTED.

Not for years, perhaps never, has there been so large an attendance at a church federation meeting in San Francisco, except on a special occasion, as there was Monday evening in the California Street Methodist Church.

Dr. Aked presented his resignation and stated the reasons for it. The executive committee, which had considered it at a meeting earlier in the evening, recommended unanimously that it be not accepted. The roll of voting delegates was called, and 74 votes were registered against acceptance of the resignation and 19 in favor of it.

It is significant that all the leading men and women in the various denominations voted against acceptance.

Dr. Aked asked time for reflection after the vote was announced, and before the close of the meeting stated that he had been convinced by what had occurred there and what had been remarked to him previously that a principle was at stake, and that more harm would result from his going out of the presidency than by remaining in the position. Accordingly, that he would bow to the will of the very large majority and continue therein.

Dr. Aked gave during the evening a masterly address on "Federation." At the close of the address the auditorium resounded with long-continued applause, which was ended only when he arose in acknowledgment, and asked that the vice-president be allowed to go on with the conduct of the meeting.

We should have brought out the fact heretofore that the federation constitution calls for no theological test for members or officers, but asks only loyalty to "Christ as divine Lord and Saviour." In his statement Monday night Dr. Aked said: "I declare my loyalty to our divine Lord and Savior, Jesus Christ."

Some of the Presbyterian ministers who protested against Dr. Aked as federation president are reported by the daily press as labeling him as a "Unitarian," and as declaring that they intend to press still for his resignation or withdraw from the federation. Then, let them withdraw. And as for labeling Dr. Aked as "Unitarian," we have this to say: He is no more "Unitarian" than Congregational ministers in general are; and many are saying that they do not intend to stand idly by and see themselves falsely so called. If these Presbyterian brethren desire to so label all the leading Congregational ministers hereabouts as "Unitarians," let them keep on and stir up things until Congregationalists in large numbers feel called on to assert themselves. If the present writer were a Presbyterian he would favor the putting of a muzzle on these brethren who insist on keeping up the agitation after action so decisive, or the sending of them back to the theological seminary for instruction. They might with good reason take a course on "Tolerance." They, doubtless, would have brought to their attention the words of Christ, "He that is not against us is for us."

It is actually puerile on the part of these four men to say that Dr. Aked has acted dishonorably in that he has yielded to the persuasion of the leading men in all denominations to stand for the fundamental principle of federation. Up to this time we have felt like dealing quite leniently with these protestors; but they have forced plain speaking. Everywhere people who were ready and willing to think and say that they acted conscientiously are turning against them.

Leading Methodists, from Bishop Hughes down, have almost without exception, declared that this protest is unreasonable.

The San Francisco Presbytery, a few years ago, installed as pastor a minister who did not assent to the doctrine of the virgin birth. The New York Presbytery recently ordained four young men who, if they did not accept it, would not dogmatize concerning it. They said that they didn't know.

The statement is absurd that Congregationalists dominated the federation meeting Monday night. There were only two Congregational pastors present besides Dr. Aked, and the Congregational churches in general were more scantily represented than were the other churches.

It is extremely childish for these brethren to claim that the vote on Monday night was not representative. We know of scores of members who would have voted not to accept the resignation if they had been present. If all voting members had been in attendance there is every reason for the belief that the proportion of four to one would have been very largely increased.

All in all, our four Presbyterian brethren have finally so stamped this whole matter with the puerile that we are almost ashamed to write about it any more. It should be consigned to "innocuous desuetude."

DR. AKED'S PRESENTATION OF JESUS CHRIST FROM THE VIEWPOINT OF THE LIBERAL SCHOOL OF MODERN THEOLOGY.

The sermon by the Rev. Dr. Aked which has had discussion during the last three weeks near and far has been printed in a pamphlet in connection with the one given by Rabbi Meyer from the Jewish standpoint, and the one by the Rev. Bradford Leavitt from the Unitarian standpoint.

Taking as a text the words in the first chapter of John, "In him was life, and the life was the light of men," Dr. Aked said:

"Nearly nineteen hundred years ago, in a remote corner of the Roman Empire, in an Asiatic province bordering upon the Mediterranean Sea, Jesus of Nazareth appeared. He belonged to a working-class family. When he was about thirty years of age he abandoned his day labor and began to teach and preach. Soon the churches closed their doors against him. He gathered crowds and preached to them in the streets and fields. In less than three years he was arrested, charged with sedition and after a short trial in the midnight hours of a turbulent week—a trial the legality of which is more than disputable—He was put to death. Within three days a few women and many men declared that he was not dead; that he had risen from the dead; and that they had seen him.

"Now the story of this life has profoundly affected the life of the world. As a matter of fact civilisation has grown up round the name of Christ. Historians, Christian or non-Christian, have to speak of the movements and developments of civilisation since the death of Jesus as "Christian civilisation." This period of the world's history is called the Christian era. Every letter which you wrote yesterday was dated and every cheque which you will sign to-morrow will be dated from the year of his birth. You may be a Jew in San Francisco or a Christian in Chicago or a Pagan in New York or a Christian Scientist in Boston or an Atheist in Paris but you will sign your letters and date your cheques from the year of his birth. You may write a book for the purpose of showing that Jesus never lived; and when you get the proof-sheets from the printer you will find that on the title page in the imprint has been inserted the year of publication, dated from the birth of One you have tried to prove had no existence! Cities have been

founded, have flourished, and been swept away, kingdoms have been consolidated or torn to pieces, empires have crumbled to dust and ashes and others have arisen, solely by reason of forces upheaved by his influence, by the words he spoke, and by the spirit he bequeathed.

"Interest in him and in his work is not waning. Fourteen years ago the Dowager Empress of China decreed the death of every Christian found within her realm. You know the story: the Boxer rising, martyrdoms, massacres, bloodshed unspeakable. Less than twelve months ago the rulers of the new Republic of China officially, as a Government utterance, asked for the prayers of Christian people everywhere, prayers for wisdom and divine guidance and the blessing of God upon the Republic. There are more Christians in the world to-day than there were yesterday; there will be more to-morrow than there are to-day."

Introducing here some of the reflections on the character of Jesus won from the world's greatest thinkers, Dr. Aked continued:

"Obviously such a life cannot be understood in a moment nor defined in a phrase. I love to fall back upon this mystic word taken from the prologue to John's Gospel: In Him was life; and the life was the light of men. I see in Jesus of Nazareth the Christ of God, the Eternal Son of the Eternal Father of us all: He is the consummation of the divine purpose of redemption.

"The story which seems to begin with the birth at Bethlehem really begins with the postulate of all religion, God! In the beginning—God! But the Creator of the heavens and the earth could not tolerate a solitary splendor. Our minds refuse to think of him existent and all else non-existent. He utters himself in the material universe; earth and air and sea, suns and spheres and stellar space, are his efforts toward self-expression. Upon this planet he calls into being Man. He speaks in Man; He speaks to men. The human family increases, multiplies, replenishes the earth. Nations thrive and branch from clime to clime. And still God speaks to men. To the sages of China, the dreamers of India, the warrior-seers of Persia, the poets, artists, philosophers of Greece and Rome, came the Word of the Lord; and in every nation arose prophets who spoke for him, saints who lived for him, and martyrs who died for him. Men of the ancient Hebrew race caught his great accents clearest and spoke them trumpet-tongued to the world. They are Jews and we are Christians—but we are what they have made us. Their literature we call not a literature, but a book, and not a book but the Book, the World's Book, God's Book, the Bible. Their genius was more glorious than that of the race which gave Pheidias and Plato to the world; theirs was the genius of religion; and their religion is the imperishable possession of mankind. Their "stern monotheism" has become our belief in the immanence of the Living God. Their passion for righteousness is our faith in the Lord Jesus Christ. Their Messianic Hope is our assurance of immortality in Christ the Resurrection and the Life. God having thus, in divers portions and in divers manners, spoken of old time unto the fathers of the race by prophets, has, in the climax of his incarnation, spoken unto us by a Son, Jesus Christ, who has taught us to call him Father, who is himself Mind of the Father's Mind and Thought of the father's Thought, who is to us the Messiah of the Jews, the Desire of all Nations, the Hope of the World, the Saviour of the Race, the Redeemer of Mankind."

At this point it was remarked however that no new Testament writer ever spoke of Jesus Christ as God.

Romans 9:5 it was said is misunderstood often; and that Dr. Moffatt's translation gives it correctly: "Blessed forever more be the God who is over all! Amen."

"Bring me any word of any New Testament writer with its largest, fullest, loftiest worship of our Lord, I accept it, make it my own, glory in it. But I will not be coerced into the use of language employed by the old creed builders, unjustified by the language of the New Testament."

As to the virgin birth, Dr. Aked stated the objections to it which were in substance such as have been given in quotations from Dr. Gladden and others in The Pacific recently, and added:

"We cannot hope to love Christ more tenderly than did the disciple whom Jesus loved. We cannot hope to preach Christ more faithfully, bravely, and effectively than did the Apostle to the gentiles. We cannot write a better gospel than Mark's. We cannot rise to the height of a loftier inspiration than that of Peter. And these all were what they were, did what they did, lived their splendid lives, died their glorious death, and sit on thrones giving laws to human kind —never finding it necessary to ground their faith in the virgin birth of Jesus nor to fortify their preaching by it. It is not open to question that these men believed in the divinity of Christ. One might almost say that they believed in nothing else. If they did not passionately accept him as divine, if they did not believe in his divinity with all their heart and with all their head, language has no meaning and history is a riddle. They believed, and their belief turned the world upside down."

In his consideration of the divinity of Christ, Dr Aked said: "We are all sons of God; but once in the history of the world the ever Living God took entire possession of One born of woman, and manifested himself as never before or since for the redemption of the race; and the Christ is supremely the Son of God."

"I know that many of you are ready with the question: 'Then, is the difference between us and Jesus Christ one only of degree and not of kind?' I beg you to consider seriously the meaning of the words you use. You employ them so often that you think they convey a meaning to you; but they do not. A difference of what you call 'kind' is most frequently created by an accumulation of differences of what you call 'degree.' What is the origin of species—the origin of kinds? Variations amongst individuals members of the species, variations transmitted, becoming more marked, accumulating until you have a new 'kind.' "

"Jesus Christ is different from us, peerless, unique; in him is fulness of divine nature, so exceptional, so supernal, that he stands alone. If you care to mark these differences by varying phrases, then it is easy to say that in us is divinity; Christ is divine. Or if you will, you may say that you believe in the divineness of man and in the divinity of Christ."

Passing to the question of the Atonement, Dr. Aked said in part:

"Jesus Christ reconciles us to God. He does not appease God's anger; there was no anger to appease. . . . God's willingess to forgive us was not procured by the death of Jesus. He was always willing to forgive. God does not love us because Jesus died for us. Jesus died for us because God

loves us. Christ does not reconcile the Father to us; the Father never needed to be reconciled. He reconciles us to the Father."

And this further: "The Cross represents an agony of love in the Father's heart—His desire to seek and save his children. Jesus Christ is our Saviour and our Redeemer because he is the supreme revelation of the Father's will and the Father's love."

As to the miracles, Dr. Aked remarked: "The picture of Jesus as a miracle-worker I take to be a true picture. From a transcendent personality, transcendent results were bound to flow."

While considering miracles, Dr. Aked said what we have heard many ministers say substantially: "I do not pledge myself to an unhesitating acceptance of all the miracle stories as they appear in the New Testament." Dr. Aked in distinguishing the miracle stories says that he is by no means sure that Jesus caused a fish to be caught with a silver coin in its mouth." Nevertheless his word is: "Without doubt I think of him as a miracle worker. The real miracle would be if such a being as he was had not the power to work miracles . . . In him was life!"

There was in the sermon only a brief statement as to the Resurrection. We quote it in full:

"His personality was so powerful that death could not kill him. It had so powerfully impressed itself upon his disciples that after he was dead they knew he was alive. They were more conscious of his presence than ever before. He rose from the dead. In the whole round of thought and experience and history, of transcendent and eternal things, nothing seems to me so certain as the fact that Jesus Christ triumphed over death and the grave; that he lives on still, ruling and reigning in his church and in the hearts of men."

In his sermon last Sunday morning Dr. Aked, commenting on the views of Dr. Eliot, the eminent Unitarian, remarked:

"We believe more than Dr. Eliot does. We have a very clear-cut belief in the resurrection of Christ which has no place in his scheme of things. Unless Jesus Christ rose from the dead, according to the scriptures, I am ready to give up the attempt to understand the history of nineteen centuries."

Dr. Aked closed the sermon by showing that he stood on the platform of the new Congregational creed adopted at Kansas City. Reciting it, with comments, he concluded: "This is the glorious programme which stirs our hearts today. Theology can contain only an account of the things we think about God. Religion is life. The real matter is for us to be on the side of Jesus Christ. . . Jesus Christ is the constructive force in human life. He who is on his side makes, builds, raises up. . . He who yields himself in simple loyalty to Christ, and seeks to live in his spirit is a medium of light, a source of health, a center of knowledge, a saving energy, a redemptive force, a power making for righteousness and making for love.If you will become a fellow-worker together with him, seeking to bring in his kingdom, difficulties which you may have experienced with regard to creeds will seem immeasurably remote, and controversies about them unspeakably futile. . . . Before you can adjust with niceties of theological debate the relation of his perfect humanity to his effulgent divinity, with your life of love and service you will crown him Lord of All."

BY-THE-WAY REMARKS.

A Candid Observer.

The Scritpure warning against doubtful disputations can have no bearing whatever upon intelligent discussion. Why, therefore, should there be hesitation about clean straight talk upon subjects of importance? "Not desiring controversy," "Not wishing to be assertive," and so on, are familiar apologetic forewords that often merely serve to make the address or sermon, or essay, weak. If one has no opinion to offer, no conviction to urge, why does he speak or write? And if one in speaking or writing only parallels the minds of others of what special benefit can be his effort. Had we the Reformation, the American Revolution the Preservation of the Union, in silence? By no means; indeed who can find in all history the record of a great forthgoing, all independent of propoganda and debate, of high argument and impassioned appeal? Yet there are many who for the liberty of potent speech consider the present inopportune as to time, and this city inappropriate as to place. It must be so or else common criticism of the valiant and pleased acceptance of the supine must be accounted for in some other way.

* * * * *

That no Scripture is for private interpretation, and that the liberty of opinion is a common right, finds no denial outside the religions of "authority." In reality while one may in conduct meet requirements and conform to customs, his mental processes go on in their own way without permission. This being true, it may be that our liberality is merely a decorated wish not to trouble other people with our views, a draped desire that we may not be disturbed with theirs. We need, certainly, to have care that our frank allowance of another's liberty does not involve endorsement of the way he uses it. Nor should it permit indifference to what another thinks. By no means that I know can we acquit one of a great omitting sin who sees a comrade thinking to his hurt with no effort to avert the harm that must follow. There is an immense wrong in our timidity. Why not, if we have a view of life and duty that lays hold upon us, urge others to accept it: why not if we have discovered a place of beauty, urge others to behold it: why not when we are conscious of impending danger, urge all men to escape it? If on the right track leading to social betterment why not illuminate it. If we have a boat in stormy waters, why not call worn and weary swimmers to its safety? In a word if we have an opinion worth while what right have we to conceal it? It would not be ours if we believed it untrue. We hold it because assured of its truth, and it being so we are bound to give it away. As no Scripture is for private interpretation, no Truth is for private possession. How can we understand one who might say "My intrusion craves forgiveness. It is only with your kind permission I remain to intimate the beauty of having harmony with the good." We realize him and his purpose better who breaks in upon our business, our revelry, or our grief, with impassioned pleading, "An ambassador am I, of Christ, and for Him I beseech you, be reconciled to God." Whether the individual or the social body be the object of appeal the need of all times is for men willing to push their opinions out and on until they touch life vitally everywhere. The need is for convinced men to make arrows of their convictions, arrows to shoot with, not arrows to lose their cunning by idle coquetry with the blow and string. O fur-foot

Complacency, I must charge you with much mischief in this world!

* * * * *

Once, when in Seattle, I heard a man say he would not attempt a creed of any kind today, in view of the fact that he might have to deny it tomorrow. Good man that he was, and is, great teacher of the Bible that he was and continues to be, I could not follow him then nor can I now, even with much modification of his remarkable declaration. Should I express the confidence in divine care with which I surrender myself to the unconscious hours of sleep, to the abeyance of volition, to an interregnum of the will, I would surely formulate some declaration of faith and so far announce a creed. The boast of a creedless mind or a creedless church is simply vapid. There is in reality no such experience for the thoughtful, as even the determination to have no creed amounts to having one. This, however, is beside the question. The important thing is that no process of evolution is swift enough to justify that good man's hesitation, and truth is not so elusive of discoverey and ephemeral in nature that it cannot be trusted over night. Every man ought to have some definite idea of religion, of the spiritual life, of his relations to God and to his fellowmen, an idea that he can formulate and express in understandable terms. It need not be voluminous; a sentence, perhaps, may easily express it all. But whatever it is it should be, and can be, permanent and vital, because in union with Him of Yesterday, Today, and Forever.

I have seen in my time, men aged and learned, carving with fevered industry sectarian names upon the cross, and I have seen their followers as though blindly quarreling for the chips that fell. And I have pitied them, as one would pity blind contentious strangers in a land of light and peace. Yet their confusion, it seems to me, is better than indifference, and in their very error is more hope of truth than remains for them who dare no ventures in the realm of faith.

HOW TO KEEP LENT.

"Rend your hearts and not your garments." Joel 2:13.

James M. Campbell, D.D.

The custom of keeping the red-letter days of the Christian Year seems to be a growing one. Christmas and Easter have become fixed institutions. But there are many who draw the line at Lent because of its supposed Romish origin, and because of its evident Romish abuses. Lent is, however, of anti-Romish origin. Irenaeus declares that in his day the keeping fast before Easter was already old. For a time there was no uniformity in its observance; and not until the eighth century was it lengthened out to forty days to commemorate in fasting and mourning the time when the bridegroom was taken away. It has been kept with varying degree of strictness, abstinence from food until evening being generally enforced, amusements being prohibited, theaters closed, pictures veiled, organs silenced, the celebration of birthdays and marriages forbidden, and the practice of almsgiving and charity enjoined.

In the present day Lent is welcomed by a large class as bringing a pause from the strain of social gaieties. It is a time to rest up; a time to plan and prepare for future social dissipations. To give it variety, attendance upon religious exercises is thrown in. Many profess to retire from the world while taking the world with them. They impose upon themselves certain triffling acts of self-denial, and they are glad when it is all over and they can be themsleves once more. This manner of keeping Lent is a travesty and a snare. Separation from the world is a thing of the spirit. Christians are to be in the world and yet separated from it. It is when the world **gets into them** that all the trouble comes.

1. **The wrong way of keeping Lent.** We keep Lent in the wrong way when we are too selfcentered in our piety. Undue introspctiveness leads to morbidness. We ought to look ten times without for every time we look within.

We keept Lent in the wrong way when we take delight in certain little austerities or exercises of religion expecting God to take notice of them and applaud us for them. We must do something more than rend our garments. Outward acts do not go deep enough.

2. **The right way of keeping Lent.** "Rend your hearts." Let your repentance be heart-deep. It is the broken and contrite heart in which God takes delight.

When repentance is deep and thorough, it will lead to reformation. When we give up anything for our own benefit we receive profit, when we give up that others may be helped we receive still more benefit. Self-denial week as observed by the Salvation Army gives a suggestion as to how to keep Lent. Over $200,000 were raised by the Army last year in that way. It is well for Christians to have penitential seasons; but let them not mistake penance for repentance; let them not substitute sanctimoniousness for sanctity; and let them not put sackcloth and crape in the place of genuine sorrow for sin. The prophet Isaiah represents Jehovah as exclaiming, "Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sack-cloth and ashes under him? Wilt thou call that an acceptable day unto the Lord? Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

Avalon, Cal.

THE CONFERENCE ON EVANGELISM.

The conference last week on Evangelism, at Pacific Seminary, was a highly uplifting meeting—in the addresses and in the spirit of consecration which was manifest throughout. There is a desire on the part of the pastors to bring the gospel into the lives of men and women in all its saving power, and it is hoped that plans may be formulated soon which will result in some co-operative effort which will bring fruitage for Christ.

To this end the meeting of the Congregational ministers of San Francisco and vicinity will be devoted next Monday to this important matter of Evangelism.

MIDWINTER ASSEMBLY MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The Midwinter Assembly of the Mount Hermon Federate School of Missions, held at the First Baptist Church, Oakland, on Friday, February 6, was the occasion of the pleasant meeting again of many who have become acquainted through missionary work. Among the cheerful Congregational faces were those of Mrs. F. B. Perkins, Mrs. O. W. Lucas and Miss Laura N. Richards of Saratoga. The chairman of Mount Hermon Federate School of Missions, Mrs. R. E. Beach presided. We were fortunate in having with us Mrs. Maud W. Raymond, author of the interdenominational text book, "The King's Business." She spoke to us on how the book came to be written. Mrs. Raymond, who has been chairman of the Summer School at Boulder, Colorado, is now making her home here, and expects to be with us at Mount Hermon next summer.

Prof. C. S. Nash, president of the Pacific Theological Seminary, spoke to us on "The Stupendous Task of Home Missions,'—the task of making our country what it ought to be, with sixteen million of backward people in it, (Indians, negroes, Spanish-speaking races, Orientals, mountainers,) the difficulty of the task, like lifting a weight, the Congregationalists alone working in 27 different languages. Besides this the tremendous task of working against organized vice, the liquor trade, the social evil, to think of making over the people who are diseased morally and physically. Moreover, there is theChristianizing of the social order to be done. More than thirty-five million people over ten years of age are outside the chruches. "If we should lose the fight of Home Missions, we should lose the country, and they tell us we should lose the world." Prof. Nash's address was one to show us the tremendous task before Christian people, a task for which we all need the Divine power.

Rev. George Blair, the new general manager of Mount Hermon, addressed us energetically on "The Real Purpose of Mt. Hermon." On the first of November when he took the position, Mt. Hermon had an indebtedness of $25,650. Mr. Blair has been working assidiously at it, and announced that the outlook for the liquidation of the entire debt is most hopeful. He asks for our daily prayers and for our gifts.

Mrs. Berry Goodwin led the "Quiet Hour," after a tenor solo by Mr. W. H. Thompson.

Fully 175 ladies sat down to lunch at noon. Mrs. H. B. Pinney, second vice, chairman Mt. Hermon Federate School of Missions, conducted the Round Table, during which time Miss Elizabeth Vermilye, corresponding secretary of the Council of Women for Home Missions, spoke, as did Mrs. Paul Raymond, Mrs. Geo. B. Smythe, Miss Laura Richards, and Mrs. R. E. Beach. The dates for the Summer School at Mount Hermon will be July 20-25, inclusive.

The afternoon session began with an organ recital by Mrs. Martha Dukes Parker. Mrs. A. W. Elston sang beautifully "By Galilee's calm waters."

Mrs. Beach announced the coming of Mrs. Peabody and Mrs. W. A. Montgomery next April, and invited the audience to be present at the First Baptist Church at a reception for these two distinguished missionary workers.

Mrs. Louis F. Cockroft, with the aid of Miss Alice Hoyt, Miss Lindquist and Mrs. A. E. Hall, gave a very informing review of that good book on immigration, "God's Melting Pot."

Rev. Wm. Keeney Towner, pastor of the entertaining church, gave an impassioned address on "The Missionary Conflict" taking two texts: Christ's "Go Ye," and the contrasting remark made to Cary, 'Young Man sit down! When God wants to convert the heathen, He will do it without your help or mine!"

Mrs. Arthur Pond recited that touching story that first appeared in the Atlantic Monthly, "When Hannah was Eight."

We were favored in having Miss Elizabeth Vermilye on our afternoon program, and after her address, Mrs. Beach requested Miss Vermilye to carry back to the Council of Women our greetings, and report to them concerning our meeting. Miss Vermilye said she should certainly do so.

We regretted that there was not more time left for Dr. McLaughlin to speak to us on "My Hope for China" a land he has just visited. Dr. McLaughlin says his hope for China is that the new republican government is going to "pull through" and that the Chinese nation will have a peace and prosperity never known before.

After the singing of a stanza of "Blest be the tie," Dr. J. Sunderland dismissed us with prayer. It is with pleasure that we remember Miss Vermilye's remark that even in New York City it would be difficult to get a larger and a better audience than we had at our Midwinter Assembly, upwards of two hundred being in attendance.

MARY E. BAMFORD,
Press Secretary Mt. Hermon Federate School Missionary.

THE BRANCH AND THE UNION.

The February meeting of the W. H. M. U. of Northern California and the Northern California Branch of the W. B. M. P. was held at the Mission Church, San Francisco, the fifth. The morning session, at which Mrs. Perkins, President of the Union, presided, was mainly devoted to the reports of the treasurers and various secretaries of the two organizations. In the case of the reports from the Associational secretaries, we had the pleasure of the presence of an unusually large number of them to give their reports in person. A bright letter was read from Mrs. Brown who has recently gone from here to the school at Grand View, Tennessee, and whose support has been assumed by the Union. The morning session ended with a short address by Miss Simpson, the secretary to the secretary of the C. H. M. S., who spoke on the four phases of our work here in California: the frontier work, the city work, the immigrant work, and the rural work. In special connection with the last, though it would apply to all, she spoke of the great influence of a single person's individuality.

After a most bountiful lunch, prepared by the ladies of the church, the meeting was called to order by Miss Richards, President of the Branch. Mrs. Young made a brief appeal for Albania, after which Dr. Tallmon of Lin tsing, China, spoke to us of the work there. Differential calculus would disclose a vital, human interest in Dr. Tallmon's hands, I feel sure; much more the men and women of the old-young republic across the Pacific. She spoke mainly on the hospital work in Lintsing, though she gave, now and again, side-lights on other topics; such for example, as the

fact that a girl has no name of her own, merely a number, until with the birth of a son she becomes mother of so and so.

The dispensary work was considered first; 4000 cases, representing about 2500 individuals, as some came more than once, were treated at the dispensary in one year. Many of them stayed long enough to listen to a preaching service, returning to their homes with new ideas as well as improved health. It is not a free clinic, although there are free patients, but the charge of one cent and a quarter a treatment does not seem excsssive. With their own physicians the Chinese are accustomed to a procedure somewhat like the following: first a feast; 2nd a fee about ten times that charged at the dispensary; 3rd consideration of the patient. The hospital itself, despite all the efforts of the missionaries, has few of the conveniences deemed necessities in this country. There is, to be sure, a fine new isolation ward in which floor and roof are built to exclude beetles as far as possible and in which there are individual beds as nearly resembling our own as is permitted by the Chinese prejudice in favor of something from which one cannot roll off and which is hard enough to inspire confidence in its stability. But the main hospital has brick floors and tile roofs. The beds are brick platforms holding about four people each. The bandages must be washed and used over and over again. The Chinese feeling toward white as the color of mourning makes difficult the almost universal use of it, as in our hospital, as an aid to perfect cleanliness. Even in the case of bandages, it cannot be used except where the patient is to remain in the hospital.

The patients come with every possible ill due to disease or accident, often, alas! too late for the help they might have received. They are of all faiths and of no faith. They are of all ages and of both sexes, though more largely men than women. This, in a way is a good thing, for, as the man's word is law in his household, his household, his discovery that not only will not the foreign doctor make medicine out of his wife's eyes, but that she will be treated with due regard to Chinese conventions, often opens the way for the missionary into Chinese homes. As in the dispensary work the effort is constant to give the patients more than healing for sick bodies, thus imitating the methods of the great Physician in whose name the work is done.

The W. B. M. P. has pledged $5000 for a new hospital building, including a well-equipped operating room, but the most crying need of the station is for a Chinese woman physician to minister to Chinese women. Chinese convention precludes any study of women's disease, or of obstetrics in the native medical schools and in Dr. Tallmon's absence there is, in the whole station, only one woman, trained by Dr. Tallmon herself who can give any help whatsoever in such cases. This need too we are glad to know, is in a fair way to be met.

After a solo by Mrs. Milliken, Miss Vermilye, secretary of the Council of Women for Home Missions, spoke on "America's Problems and Home Missions' Solutions."

It seems, as she said, as if America had nothing but problems, but she managed to classify them under six headings: Problems of race; of social conditions; of immigration; of national expansion and international relations; of remaining Christian; of increase and aggression of crime.

I. Race. This is really the problem of color-black, red and yellow, and its solution is in the brotherhood of man, a brotherhood that does not mean amalgamation, nor even, past a certain point, assimilation.

II. Social conditions. This is at present a very terrible problem. Dr. Steiner was quoted as saying, If the forces working for Socialism ever agree we (i. e. everyone not performing manual labor) might as well give up the ship. Solutions for this problem have been sought in charity, in philanthrophy and in Socialism. But seldom and only recently, in Christianity. Yet it is here, in its reality and not philanthropy, and in socialism, but seldom, and only recently in Christianity. Yet it is here in its reality, and not in forms and ceremonies, that the solution lies.

III. Immigration. This problem is no longer what are we going to do with the immigrants, but, what are they going to do with us. How long can we swallow a million a year? The New American is not yet made. He will have the blood of all the predominating nations. Whether he will have their virtue or their vices depends largely on how well Christians succeed in taking to those from whom he springs, Christian education.

IV. National expansion and international relations. This problem, Miss Vermilye briefly said, must be met by the Golden Rule.

V. Remaining Christian. This is the most vital of all the problems. Is America a Christian nation? If so, how long will it remain so? We are the home of all religions and of fifty millions of people with no religion. A scant half of our population is even nominally Christian. In California, at a Hindu temple in San Francisco men (not all of them Hindus) gather every noon to worship a peculiar obscene symbolism. In Los Angeles every day at five o'clock there is the worship of Krishna. At Point Loma is the headquarters of Theosopohy. Buddhism, too, finds its place among us. The note of warning against Mormonism was struck again as Miss Vermilye told us that Joseph Smith has built a home and a temple in Los Angeles, and plans to make California a second headquarters, like Utah. His third wife is established in Los Angeles and received there in society. Polygamy—do we need to be told it? is neither dead nor dying.

The de-christianizing of Christians has gone far enough —too far. The only thing which will check its advance is Home Missions.

VI. Increase and aggression of crime. There has never, Miss Vermilye states, been so much of open and triumphant crime. This increase must be met by the salvation of Jesus Christ—a salvation not from punishment, but from sin.

In closing Miss Vermilye gave three reasons for Home Misions: self-defense, patriotism, and the love of Christ; and added, "The only measure of responsibility is opportunity.

After prayer and a solo by Mrs. Brooks, "The Cross," another successful union meeting was closed. H. M. P.

EARLE LECTURES, PACIFIC THEOLOGICAL SEMINARY.

The annual lectures on the Earle Foundation will be given this year by the Rev. Dr. J. L. Barton, secretary of the American Board of Commissioners for Foreign Missions.

The theme will be "The Dynamic of Religion." Subjects of lectures as follows:

"Religious Forces and the Strength and Weakness of non-

Expansive Religions." "Hinduism and Expansive non-Christian Religions." "Christianity and Universal Inspiration." "Hindrances to the Absolute Supremacy of Christianity." Social, Intellectual, and Industrial Conquests of Christianity." "Christianity Revolutionary among Religions and Nations!

The dates for the six lectures in the order in which given are: March 24, 26, 27, 31 and April 2 and 3.

Dr. Barton is a man of scholarly attainments, a leader in the work done by the religious forces of the world; and a series of interesting and valuable addresses may be looked for confidently.

SNAPSHOTS BY HUGH ELMER BROWN.

Emerson affirmed that his best inspiration came to him in the pew.

The philosophy of our day is with and not against religion.

The most notable men of science, like Oliver Lodge, are for religion.

Never has humility seemed so worth while, little children so precious and womanhood so noble as today.

Vested humbuggery is on the nervous seat and contemporary devils are getting anxious.

We do not march against the Saracen with a crucifix before us, but we have more Christianity to the square inch than any previous age.

We see that religion is not some special work, but the quality which ought to saturate all work; it is Life, charged with lofty seriousness and motived by love.

It is less and less true that the Church is "the steepeled club" of the well-to-do, uninterested in making a better chance for the unprivileged.

Love is the pilot by which God is to guide this old staggering world through all darkness and storm into the haven of peace.

God finds every living soul lovable—and we do not.

The Church cannot be ,'run" from an office, nor a lecture room; if it have not love, it is spiritual junk.

The tide of human values is rising, we are thinking more and more in terms of man-cost.

Of Norton the teacher it is said: "What he touched, lived."

More people are looking out for other people every year; there are more helpers in unselfish causes, and more genuine neighbors.

Altruism has a strangle-hold on Egoism the world over, and will never let go as long as there is breath in the beast.

Creeds go into "dry-dock" now and then for overhauling and mending; but Christianity goes on without a stop.

INTERDENOMINATIONAL DAY OF PRAYER FOR HOME MISSIONS, THURSDAY, FEBRUARY 26.

This day, appointed by the Council of Women, will be observed by the Methodist Woman's Home Missionary Society, California Conference, at Trinity Church, Ellsworth street and Alston Way, Berkeley.

The morning session opens at 10 o'clock, the meeting continuing all day.

A most cordial invitation has been extended to all Congregational women to attend.

This will take the place of any special gathering of our denomination for that day. Let us be present in large numbers, uniting in praise and prayer to the God of all nations, for his blessing upon this, our own beloved land.

LAURA T. PERKINS,
Pres. Woman's Home Missionary Union.

Among the Churches.

San Jacinto.—A call to the pastorate of the San Jacinto Church has been extended to Rev. James Muir of Little Lake, and he has accepted, to begin work March 1. Mr. Muir has been in the pastorate of the Little Lake church for about three years, having previously for some sixteen years been in the Salvation Army work, holding the rank of Captain and later Ensign.

La Brea.—Further encouraging news comes from this new field, where Rev. I. B. Le Claire is pastor. Last Sunday a check for $500, for the building fund, was handed to the minister by the president of the Otis Birch Oil Company. Over $1000 in all is now available for the erection of the house of worship. One new member was received, coming on confession of faith.

Bloomington,—Sunday February 8th, the Bloomington Church received six into its membership. One by letter and by confession five boys between the ages of 12 and 16 years. During the following week a Junior Endeavor was organized with 35 members. Also a Boys' branch of the county Y. M. C. A. The members of this latter organization are to meet one evening a week for Bible study and a literary program and one afternoon for athletics.

Pasadena, First.—Eight members were received at the February communion, two by confession. The Wednesday evening following communion Sunday has been set apart for an informal social after the prayer meeting, various organizations of the church acting as hosts for the occasion and providing light refreshments. Another social feature is a bi-weekly "Get-together" of young men before the C. E. meeting on Sunday afternoons. Refreshments are served and the time is spent in social intercourse, making a particularly pleasant occasion for strangers and for young men away from home.

Venice, Union.—The annual meeting of the Venice Church was held Tuesday evening, Jan. 20th. About one hundred people sat down to the banquet. The reports of the officers were complete and showed great activity on the part of an unusual percentage of the membership of the church. From all sources, according to the reports as published in the Venice Vanguard, the receipts for the year were somewhat over $1600. This church, only two years old, has made very striking progress under the leadership of Rev. Fenwicke L. Holmes its pastor. Mr. Holmes is a graduate of Bates College and Hartford Theological Seminary. Before he came to his present pastorate he was for a time in charge of the Corona Union Church.

OREGON.

Hood River.—Our minister, Rev. E. A. Harris, has resigned as pastor of the Riverside Congregational Church of this city. This resignation is to take effect March 1st, this year. We will of course be looking for a new pastor, and the people of the congregation seem to be of the opinion that we should get a young man.

A PUZZLING SITUATION AT EAGLE ROCK.

A few weeks ago the men in attendance at the Ministers' Meeting in Los Angeles were startled to hear from the lips of Rev. H. L. Hoyt that the Church of the Good Shepherd in Eagle Rock Valley was intending to withdraw from the Congregational fellowship and enter the Presbyterian, in order to forestall the founding of a Presbyterian Church in connection with Occidental College, which will very shortly be in its new home about a half mile from the church. After some desultory discussion of the matter Mr. Hoyt agreed to have the church arrange for a council which should go over the situation and give its advice.

Accordingly on Tuesday afternoon, February 10, a considerable body of ministers and delegates from the churches gathered in the church at Eagle Rock, and chose Rev. A. P. Davis as moderator and Rev. E. H. Willrsford as scribe. The situation was clearly set before the body by the clerk and pastor of the church, and by several other people who knew the facts. When the Council was by itself it was voted, although not unanimously, that it was the sense of the body that the church should remain, for the present at least, in the Congregational fellowship; and a committee was appointed to meet the church, and go over the ground carefully with it, and set forth the reasons for that opinion.

The proposed change has seemed desirable to some because of the fact that Occidental College, with its faculty of thirty members and student body of two hundred and fifty, will bring a large Presbyterian influence into the valley, and it is a certainty that a Presbyterian church will be organized unless the present church can step into the place of the College church. The Claremont situation was referred to as an ideal condition, and the hope expressed that the present church could hold an analagous position in Eagle Rock.

But on the other hand there are certain things to be taken into consideration: first, that the College is placed at a considerabe distance from the church, and it is a practical certainty that either a college church would have to be established, even if the proposed change should be made, or that the church would have to be moved nearer the new campus; second, that the present building would be totally insufficient in size for the church if the whole Occidental strength should be thrown to it, and the present membership, spirit, and even property would be totally submerged in the reconstruction and rebuilding of the church; third, that it is impossible for any condition analagous to the Claremont situation to be evolved, for already there are in the valley, beside the Church of the Good Shepherd, a Methodist Church in Eagle Rock itself, and one close to the new campus, an Episcopal Church in Eagle Rock, a church calling itself Presbyterian, but so far unrecognized by the Presbytery, which is situated not very far from the campus on the southeast, and proposed Baptist and Disciple churches, ground for which has already been secured near the college; fourth, that with the great increase in population which is certain to come into the valley there will be need of a Congregational Church, and if the church should cease to be Congregational in only a few years there would be an urgent demand for the founding of a new Congregational Church, which would have to start without the impetus which has been secured by the existing church in the quarter century of its service; and fifth, that with the considerable number of Congregational students who are already in attendance at Occidental and who will always be in attendance, it is desirable to maintain the liberalizing and democratic influences of Congregationalism near the college.

It seems to the writer that Conregationalism has too great a mission, and too great a distinctive principle, for us to leave the Eagle Rock valley just when a very great opportunity is opening up to us there.

Whether the church will accept the advice of the Council and what the outcome will be no one can tell just now.

H. V. H.

THE WORK AT OCEAN VIEW, SAN FRANCISCO.

A wise man, who is not a pessimist and who knows the history of the Ocean View Congregational Church, said to the writer a few months ago, "If there is ever a successful Church in Ocean View it will be a miracle."

Three and a half years ago when the present pastor, Rev. G. A. Charnock, commenced work in Ocean View the outlook was indeed deplorable. The buildings were unfinished and dilapidated; the income was almost nothing; there was no member's roll in existence; and the church was well nigh deserted. Through these years the pastor and his family and a few devoted people have toiled incessantly and to good purpose. Through the generousity of friends outside of Ocean View, who have subscribed over $2200, A large scheme of building improvements has been carried well along and with the co-operation of the Congregational Church Extension Society of San Francisco it is expected that all improvements to property will be completed this summer. The work of building up a reliable and adequate income for the current work of the Church has been a very difficult task. At present there are 40 people who have weekly offering envelopes and last Sunday the offerings were $10.25; loose collections $3.85; benevolences $1.44; total $15.54. It is hoped and expected that this can be reached as an average, and $15 a Sunday is sufficient to run the Church on the present basis without home missionary help. At the adjourned annual business meeting held on Thursday evening, Feb. 5th, the committee on revision of the membership roll advised that two names be dropped from the Church roll; three placed on the retired list; fifteen be given Church letters; and, 34 be written up as members in good standing. These recommendations were adopted and last Sunday 10 adults were received, making the present memebrship 45.

Last Sundays services were an inspiration. Sixty-four were present in the morning and 39 at vesper services at 5 o'clock. There were 87 at Sunday School. There is a fine spirit in the Church and a work of grace is manifest among the people. The church is looking forward confidently to an ingathering of the people such as has not been known in Ocean View.

The Dunamis Club, a club for boys and young men, in affiliation with the Y. M. C. A., and the Aithon club, a club for girls and young women in affiliation with the Y. W. C. A., are receiving instruction and training in the gymnasium under able leadership, and the pastor conducts a weekly Bible class for each club on their respective gymnasium evenings. As many as 13 girls and young women and 20 boys and young men are present at Bible study. From the foregoing it will be seen that the miracle is at least beginning to be and the hope and expectation is that we shall yet have great things to report from Ocean View.

The Ocean View and Sunset Churches are working together under the joint pastorate of the Rev. G. A. Charnock. The pastor will preach in Ocean View,

Sunday morning at 11 o'clock and at vesper services at 5 o'clock. He will also preach in Sunset every Sunday evening at 7:45 o'clock. He will reside in Ocean View on Mondays, Tuesdays and Wednesdays at the parsonage and in Sunset on Thursdays. Fridays and Saturdays in the study of the Church.

The work at Sunset is opening up promisingly and we expect to hear good reports from them in the future. Like Ocean View Sunset is not applying for Home Missionary Aid this year and thus $550 missionary money is released for other good work.

NORTHWEST WASHINGTON NOTES.

Sultan.—The church is again without a pastor. The work has suffered by a succession of short pastorates. Rev. Leonard Garver, who served the church for a few months is lecturing in California. Rev. R. M. Pratt, of Snohomish, is arranging for pulpit supplies.

Hartford and Machias.—Rev. D. H. Reid, State Evangelist, has been caring for these churches for several months and by patient faithful work has put a good spirit into the work. There is a fine opportunity for an energetic pastor in these fields.

Arlington.—After six years of very faithful service, Rev Harry W. Johnson leaves this church to accept a call to a church in Pennsylvania. Mr. Johnson is moderator of the Northwestern Association, and is very highly esteemed by his brethren in the ministry. During the closing year of his pastorate, he engineered the planning and erection of a modern church edifice, giving particular attention to the social needs of the community, and his departure is much regretted. The work is in excellent shape for the right man to take hold of—an opportunity for the extension of the Kingdom.

Snohomish.—A series of special services have left a good impression upon the church. Rev. Dr. H. C. Mason, of University Church, Seattle, and Rev. Dr. L. L. West, of Everett, delivered splendid addresses. The pastor, Mr. Pratt, preaches his first anniversary sermon on March first. During the year a number of thinking people who have been beyond the reach of the church, have become interested in its ministry. There have been seventeen additions, four on confession. Removals of staunch supporters and earnest workers have made the work extremely difficult for trustees and pastor.

Monroe.—This church, of which R. C. Rolls is pastor, is uniting with the M. E. Church in revival work. The Congregational church is used and the Methodists provide the evangelist. Rev. Mr. Park and wife are in charge. Earnest preaching and a deep spirit of prayer characterize the meetings and there are evidences of new life.

MAKE THE BEST OF IT.

The children lived in a little cabin home, and all three of them—Nell, Rob and Lizzie—were taking a gay "make-believe" ride on an old log. Fido jumped and barked as if he enjoyed the fun as much as anybody.

A gentleman who was passing down the road stopped and laughed at the gay time the children were having.

"Good morning, little folks. That is rather slow riding. Wouldn't you like a horse and carriage?"

"Yes, sir," said Robbie, "but we haven't any, and so we are getting the most fun we can out of what we do have."

Was not that a wise answer? How much pleasanter this world would be if all the little people—and the big ones, too—would stop fretting about things they can not get and make the best of what they have.—Little Ones.

The Home.

OVERSENSITIVENESS.

"Driven to Self-destruction by Oversensitiveness," was the headline to a report of one of the most pathetic tragedies recently chronicled by the press. A young girl who had been brought up in the comfort and seclusion of a happy home was suddenly thrown on her own resources. The death of her father, and the entanglement of his estate, forced her out into the workaday world to earn bread for herself and her aged mother. She secured a position as a shorthand writer, and for a time made a brave struggle with fate. But the tenderly reared girl was proud and oversensitive. Her plain clothes excited comment, and she shrank more and more within herself and away from the stylishly dressed young women in the office who regarded her as "queer." One day a thoughtless and boorish male clerk asked her why she didn not dress like the other girls. The girl shrank from him as if stung and burst into tears. After this her sensitiveness increased. She compared her old, darned gloves, patched shoes, and threadbare dress with the fashionable attire of the girls about her, many of whom were not wholly depedent upon their work for a living, and made up her mind that she could stand the strain no longer. So one day the money she usually spent for her luncheon went for a bottle of carbolic acid, and she ended it all in the presence of her companions.

People like this girl resemble sensitive plants whose leaves close the moment they are touched. You have to be constantly on your guard for fear of hurting them, and they have so many tender spots that you exert the greatest care not to inflict a wound. They feel a slight more keenly than coarser-grained people would feel a blow. The worst of it is they are always on the lookout for slights, and constantly taking offense where none is intended.

The writer knows of an able, educated gentleman who thinks that nearly everyone who talks to him is trying to poke fun at him or take advantage of him in some way. After talking to a man on some ordinary topic, he will say to a friend: "I wonder what that man meant by such and such a remark. Was he taking a filing at me?" The most innocent remark addressed to him is likely to be misconstrued into a sneer or a slight. His sensitiveness makes him suspicious of everyone's words and motives. He imagines that he has many enemies, and that they are all the time watching for opportunities to stab him in the back. He has everything calculated to make one contented and happy, but his life is embittered by fancied slights and injuries.

Another victim of an exaggerated sensibility is a bright, welltrained young lady, whose most intimate friends, and even her near relatives, have to be continually on the watch for fear of wounding her. She broods over a joking remark until she magnifies it into an insult. She makes herself miserable for days over a fancied slight, and exhauss the patience of her friends by asking them to explain what they meant by certain expressions, looks, or gestures. Peo-

ple who are at first attracted by her many amiable qualities soon fall away from her because of the exactions imposed by her oversensitiveness.

We frequently see unfortunate instances of extreme sensitiveness in families in which the mother or one of the children is all the time quivering from the pain inflicted by some perfectly innocent remark made by a brother or a sister, or one of the parents. The father, perhaps, is a rough, hearty, practical sort of man, and the mother one of those extremely delicate, sensitive souls who suffer from every rough touch. She will mourn for days over an imaginary slight or cutting remark from her husband, who would not hurt her for the world, and who is totally unconscious of having caused pain. Or, it may be, one of the children is so sensitive that he is daily and hourly hurt by the less fine-grained brothers or sisters, and cries himself to sleep many a night because of thoughtless remarks of the others. Yet, if they had thought that their words would give pain, they would not have uttered them. Thousands of people are out of positions, and cannot keep good places when they get them because of this weakness. Many a good business man has been kept back, or even ruined, by his quickness to take offense or to resent a fancied slight.

The great majority of people, no matter how rough in manner or bearing, are kind-hearted, and would much rather help than hinder a fellow being, but they have all they can do to attend to their own affairs, and have no time to spend in minutely analyzing the nature and feelings of those whom they meet in the course of their daily business. In the busy world of affairs, it is give and take, touch and go, and those who expect to get on must rid themselves of all morbid sensitiveness. If they do not, they doom themselves to unhappiness and failure.

Thousands of young people are held back from undertaking what they long to do, and are kept from trying to make real their great lifedreams, because they are afraid to jostle with the world. They shrink from exposing their sore spots and sensitive points, which smart from the slightest touch. Their super-sensitiveness makes cowards of them.

Oversensitiveness whether in man or woman, is really an exaggerated form of self-consciousness. It is far removed from conceit or self-esteem, yet it causes one's own personality to overshadow everything else. A sensitive person feels that, whatever he does, wherever he goes, or whatever he says, he is the center of observation. He imagines that people are criticising his movements, making fun at his expense or analyzing his character, when they are probably not thinking of him at all. He does not realize that other people are too busy and too much interested in themselves and in other things to devote to him any of their time beyond what is absolutely necessary. When he thinks they are aiming remarks at him, putting slights upon him, or trying to hold him up to the ridicule of others, they may even be unconscious of his presence.

Morbid sensitiveness requires heroic treatment. A sufferer who wishes to overcome it must take himself in hand as determinedly as he would if he wished to get control of a quick temper, or to rid himself of a habit of lying, or stealing, or drinking, or any other defect which prevented his being a well-balanced man.

"What shall I do to get rid of it?" asks a victim. Think less of yourself and more of others. Mingle freely with people. Become interested in things outside of yourself. Do not brood over what is said to you, or analyze every simple remark until you magnify it into something of the greatest importance. Do not have such a low and unjust estimate of people as to think they are bent on nothing but hurting the feelings of others, and depreciating and making light of them on every possible occasion. A man who appreciates himself at his true value, and who gives his neighbors credit for being at least as good as he is, cannot be a victim of oversensitiveness. Serene, large-minded people, who place a proper estimate upon themslves are undisturbed by the trifles that completely upset smaller characters.—O. S. Marden.

For The Children.

A WISE LITTLE BEE.

Once a little brown bee was invited to tea
By a little pond lily he knew,
So he hastened away that very same day
To partake of her fresh honey dew.

Now this little brown bee so delighted was he,
That he really forgot to go home,
And lingered and sipped till the yellow sun, dipped
And down the twilight had come.

Oh! this poor little bee, how embarrassed was he!
For his hostess then went straight to sleep
Her green shutters closed tight, all safe for the night,
With little bee fast in their keep.

Since then little bee, when he goes out to tea,
To save his feelings a shock
By failing to know when home he should go,
Just carries a red "four o'clock."

GRANDMOTHER'S STORY.

"Grandmother, you promised!" Mary laid a coaxing arm about her grandmother's shoulder.

Paul and Edwin drew their chairs close. They, too, remembered their grandmother's promise. "Do tell us!" they coaxed.

The little white-haired grandmother smiled as she looked into the children's eager faces. "It happened in this very room," she began.

The children looked about the old colonial room with its diamond-paned windows, its deep-throated fireplace. Quaint stories of other days seemed to lurk in the dusky corners, to hide in the chimney cupboard.

"Your great--great-grandmother Hartwell lived in this house while her husband went to fight the British. There were no neighbors near. She was alone with the servants and the children,—there were six children."

"How jolly to have such a large family!" exclaimed Paul.

"Yes, but it was not jolly in war time. The Redcoats often came marching along the pike and stopped at every farmhouse demanding food. Food was scarce enough in those days, and the children were often hungrry."

Mary's eyes grew wide with sympathy, "Didn't they really have enough to eat, Grandmother?" she asked.

"Not when the Redcoats came. At last your great-great-

(Continued on page 16.)

PLAIN TALKS

WITH OUR CONGREGATIONAL BUSINESS MEN

Number One.

Did you read on this page last week the message of the Commission on Missions, addressed to "Every Church and Every Member"? It was signed by President King of Oberlin, Mr. Lucien C. Warner of New York, Mr. H. C. Ford of Cleveland, Mr. David Percy Jones of Minneapolis and twenty others chosen by the National Council. What such men say is worth listening to, especially when they send out a definite and urgent communication. They say the time has come when our churches should settle upon the EVERY MEMBER CANVASS as the accepted and efficient means of financing church and missionary work. They argue that this plan, which is yielding such splendid results in other denominations, and which some five hundred of our Congregational churches have carried through with success, should be followed generally. They rejoice that so many churches have adopted benevolent budgets, thus definitely recognizing **the whole missionary task** of the denomination. But, they assert, there is one further step, and that the most important of all, viz., each church making definite provision for the budget by subscriptions or pledges obtained by a **personal canvass of all the members.**

A concerted movement in this direction is urged **in the period from Feb. 15 to March 31.** All the denations have chosen the same time, the idea being to utilize the best working season and to underwrite the denominational budgets early in the year. Unless our churches make the canvass by April 1, our national societies will benefit very little this year.

BUSINESS MEN TO THE FRONT

THREE REASONS WHY THEY SHOULD HELP

1. **Because** they should be quick to recognize the practical value of the measure proposed. It is conducting the Lord's business in a thoroughgoing, businesslike way.

2. **Because** this offers a way in which men may personally participate in the progress of the Kingdom. By serving on committees or by canvassing you become actual partners in Christ's work. There is joy, there is blessing in this effort. Thousands have found it to be so.

3. **Because** not a few pastors tell us they are ready to go ahead, but are held back by the reluctance of their laymen to launch what seems to them a difficult undertaking. We believe this feeling can be overcome by a knowledge of what the canvass is and how it should be conducted.

WE ASK TWO THINGS OF YOU

1. Read what we say on this page next week. We have some great testimony coming.

2. Let us send you our leaflet, "The Every Member Canvass—What? How? Why?" It is brief and breezy. A postal card, giving your name and address, will be sufficient.

CORNELIUS H. PATTON, Secretary A. B. C. F. M.

WILLIAM EWING, Secretary C. S. S. & P. S.

CHARLES C. MERRILL, Assistant Secretary National Council

National Committee for the Every Member Canvass

WRITE TO MR. MERRILL
14 BEACON STREET, BOSTON, MASS.

WATCH THIS SPACE EVERY WEEK

grandmother had a food closet made, which none of the soldiers could discover. Turn back the upper corner of the rug, boys, and I will show it to you."

The boys soon rolled the rug back, and at their grandmother's bidding lifted a trapdoor. Below the door were shelves and cupboards. The children examined the recess with deep interest.

"Pretty clever great-great-grandmother, I say," said Edwin.

"Yes, she was clever, so clever that she outwitted the soldiers still further. Word came one dark evening that the British would soon pass. Great-great-grandmother hurried the children into this room. She had the servants hide all the food in her war pantry. Every candle in the house was then lighted. No one could see in, but through the chinks in the great shutters light streamed out. To people travelling the road it seemed as if the house must be filled with people. Next the rugs were rolled from the floor, and each child was given a straight-legged chair. The children were not to sit in the chairs, oh, no! The chairs were for your great great-grandmother's soldiers!

"Every one in the house guessed her plan. It was a ruse in high favor with the lonely colonists. A procession was soon formed; each child marched, holding a chair by the back and tilting it, banging first one mahogany leg then another upon the uncovered floor. The noise was deafening. At the head of her marching soldiers your great-great-grandmother shouted martial commands. Apparently a whole company of colonials was drilling in this house.

'At last the British were heard cantering along the pike. They drew up their horses and stopped in front of the house. Great-great-grandmother and her soldiers did not stop. The commands grew sharper, the marching chairs stamped more loudly. After a time the British leader gave a quick order, and the enemy passed on, thinking it best to enter a house so well protected."

The children sat thinking for a long time after their grandmother had finished her story.

Mary spoke first, "Great-great-grandmother was very brave, as well as very clever."

"Yes, and her children were very like her," added Paul.

"It is a fine thing to come of a brave, clever race" the silver-haired grandmother said softly.—Frances Kirkland, in the Churchman.

LITTLE BOY WE USED TO KNOW.

The little boy whom we used to know,
Who came to us when the day burned low,
Who left his swing and his hat and ball,
Who left his playmates and games and all
To come and stand by our easy-chair,
To stand before us with yellow hair,
On sturdy legs—with his feet apart,
Before he snuggled against our heart.
Where is he now with his and squeal.
With his little hurts that a kiss would heal?

We heard him say "I lay me down,"
And we pressed our lips to his tousled crown,
Then his father tiptoed across the gloom
And sat him down in the farther room,
While his mother stayed by his side to croon
A soft bye-low to a world-old tune,
While he drifted out into Slumberland;
Then we stood and gazed at him, hand in hand,
And—looking backward to where he lay—
It seems 'twas then that he went away.

It seems that he never came back at all
To the rubber cat and the bouncing ball,
To the old rope swing and the games he knew.
From the room where our baby had sunk to sleep
A youth came forth. And his voice is deep,
And his eyes are honest, and he is strong!
And while still echoes the bye-low song,
His lips say "Mother!" and then laugh "Dad!"
And we are frightened—but we are glad!

Sometimes we stand in the little room
By the little bed in the evening's gloom!
And we miss the faltering "lay me down,"
And we'd give the world for the tousled crown
To kiss once more! Oh, Boy, grown tall
. . . .We are proud for the dear world's sake
Because of the man you are going to make.

—Judd Mortimer Lewis in the Ladies Home Journal.

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In an English exchange we see a reference to some activities in "the Church at Mousehole." One would scarcely expect world-wide movements to emanate from such a center as that.

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